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Hugh of St. Victor was a theological philosopher and a canon regular-priest that lived in a community under a ruler. Due to the time that he lived not much is known about the early life Hugh of St. Victor, but he was probably born in what is modern day north eastern France, south western Germany, or even what is now Belgium, sometime in the 1090’s C.E though it’s generally excepted that he was probably born in the year 1096. Despite the fact that he was of noble blood he still joined the Augustinian canons at the monastery of Hamersleben in what is now modern-day Germany. After that he moved to Paris with his uncle and joined the abbey of St. Victor which flourished under his guidance until he died in 1133 (Hugh of Saint Victor, Encyclopedia Britannica).

During his life Hugh of St. Victor was a very prolific philosopher. He had published 46 different works, many of which were based around trying to present proof to the existence of God; one of his better known works is The Sacraments of the Christian Faith. He also wrote a series of three works based around the story of Noah’s ark in the Bible, De Arca Noe Morali (Noah's Moral Ark/On the Moral Interpretation of the Ark of Noah), De Arca Noe Mystica (Noah's Mystical Ark/On the Mystic Interpretation of the Ark of Noah), and De Vanitate Mundi (The World's Vanity).

Hugh of St. Victor left behind a legacy especially within the school of St. Victor itself, inspiring many students that he taught such as Achard and Andrew of St. Victor who seem to have been direct disciples of Hugh. He probably also had an impact on later students of St. Victor such as Richard of Saint Victor and Godfrey of Saint Victor. Hugh of Saint Victor like many of his theological decedent’s believed heavily in mysticism, which was the “practice of religious ecstasies (religious experiences during alternate states of consciousness), together with whatever ideologies, ethics, rites, myths, legends, and magic may be related to them” (Mysticism, Encyclopedia Britannica). Hugh of Saint Victor believed deeply in ethical Christianity and often wrote about how literal events that occurred throughout the Bible could be considered for moral purposes.